The High-Church Legion:

OR, THE

MEMORIAL

EXAMIN'D.

BEING, A

NEW TEST

OF

MODERATION.

As 'tis recomended to all that love the CHURCH of *ENGLAND*, And the CONSTITUTION.

LONDON:

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TO THE

Right Honourable *Sidney* Lord *Godolphin*, Lord High Treasurer of *England*.

My Lord,

THE *Author of these is none of those numerous Attendants, which the envious Party says* Wait at your levee, and pay Homage to the Profits, they expect from your Power.

As these envy your Lordship that Trust, which the Nation in general, sees your Lordship discharge with an Integrity equal, and Success beyond all that ever went before you. So, pardon me, my Lord, to say, The humble Author of these Sheets, wholly unknown to your Lordship, shaded by his Obscurity, from the Sun-shine of your Bounty, and in no Expectation of Reward, thinks your Lordships Defence so much his Duty, in Gratitude as an English Man, and in Return for his share in common, with the rest of his Country, of the Blessings receiv'd from your exquisite Management of the Nations Treasure, that he could not see you attack'd with so much Insolence, without exposing that Spirit of Malignity that so much reigns at your

Lordship

Lordſhip and the whole Government, in a Party whoſe whole Complaint is, that they are thrown out of a Truſt they had no Temper or Bounds, in the Diſcharge of; and from which, nothing but their Reſolutions to ruine us all, could have diſplac'd them.

Your Lordſhip, however, has the Satisfaction to be thus treated in very good Company: Her Majeſty has a double Portion of the Rage of this Party thrown upon Her Royal Conduct; The Moderation of the Queen is firſt ridiculed and abuſed, and Her Majeſty is then ſaid, with an unparalell'd Inſolence, *to be wean'd from the Church; and that the Church does not ſtand in the ſame Rank, in Her Eſteem, as it formerly did.*

The Biſhops are charg'd with being Traytors to the Church and the Sacred Office, diſcharg'd from being a Signature of a True Church-man.

The whole Houſe of Lords are ſaid to bully the Commons with Things which they have nothing to do with.

All the Loyal Church of England *Men in the Nation, that are not for* The ſhorteſt Way with the Diſſenters, *in the Litteral Senſe, are Abettors of a Faction.*

Thus, my Lord, the Nation is inſulted by a Party, or at leaſt, by a froward Author, who writes in the Name of a Party, and whoſe Book the Party are far from diſowning. And, to ſum up all; He brings them up to the Face of the Government, and threatens the Reſentment of the Church.

It has often been ſaid, in Behalf of the Church of England, *and that even by this Party, That her Loyalty is ſuch, ſhe cannot be provok'd to Rebellion: A certain ſign theſe Gentlemen are not of that Church, when they tell your Lordſhip and the Government,* P. 12. "*The Principles of the Church of* "England *will diſpoſe Men to bear a great deal, but he is a* "*mad Man that will try how much; and that Nature is apt* "*to rebell againſt Principle.*

From hence it would ſeem a juſt Enquiry to be made of theſe Gentlemen, what Church they mean, ſince it cannot be meant of the Proteſtant Church of England, *even by their own Principles. If of the Proteſtant Church of* England *they ſpeak, when they complain of the Danger arriv'd to Her, by turning the* D *of* B— *my Lord* R— *and my Lord* N— *it might not be improper to enquire what mighty Things thoſe noble Lords ever did for the Church, and what the Church has ſuffer'd by their moſt neceſſary Diſmiſſion.*

My Lord, 'tis hop'd your Lordſhip and the Government, who were not ignorant of the Temper of this Party, when you ſhew'd you durſt diſarm them of their Power, will equally contemn their Threatning and Buffoonry, while diſarm'd and appearing unfit to be truſted they ſhew their Teeth, ſnarle at the Power they miſimprov'd, and attempt to bully your Lordſhip with their impotent Reſentment.

The Queen, my Lord and the Government, have nothing to fear from theſe Men. Like the Devil, *their Rage is great, becauſe their Time is ſhort. Murther, Treaſon, and Aſſaſſination is the Refuge they once fled to in the late Reign, and*

found their Reward at the Gallows, where all the Satisfaction they could have, was to have one High-Church Man abſolve another, and own that thoſe behind, had as much Hand in the Guilt as thoſe that went before.

God Almighty, we truſt, will protect the Queen from the bloody Deſigns of exaſperated mad Men; and as for their Reſentment as a Party, I am perſwaded your Lordſhip ſleeps in quiet, and cannot but do ſo, while adminiſtring your high Truſt with ſo equal a Hand, ſo faithful to the Queen, and ſo ſatisfactory to the People. Your Lordſhip has the Satisfaction to ſee, That not one Man either envys or complains, but in the Behalf of a Party, whoſe chief Diſcontent ariſes from the Loſs of that Power they knew not how to manage, had neither Temper enough to execute, nor Moderation enough to bear the Loſs of.

Your LORDSHIPS

Moſt Humble, and

Moſt Obedient Servant.

THE

MEMORIAL

EXAMIN'D.

THat no Age can paralell the Moderation of the preſent Government, the Contempt of ſnarling Enemies, their Diſregard of Slander and intolerable Inſolence, are Teſtimonyes be yond Exception.

The Daily Inſultsof a Party, which the Government may, and which ſome think they ought to reſent, are moſt unaccountable.

The Looſe the hot Men of this Party give to their Tongues, even in the moſt Sacred Place the Church, the Sacred Office of the Pulpit; and their common Diſcourſe is ſuch, as no Government but this, would ever bear with; a clear and apparent Proof that the Queen and the Miniſtry, act by thoſe Principles of Temper and Moderation, that they at the ſame Time perſwade the Nation to.

But, as if the Party were reſolved to try the Extent of Royal Patience, and ſee, how long the Queen may be inſulted, and

Theſe

the Government ridicul'd, before Her Majeſty can be provok'd to ſhew her juſt Reſentment ſuch Uſage calls for. We have now publiſh'd a Pamphlet, entituled, *The Memorial of the Church of England. Humbly offered to the Conſideration of all true Lovers of our Church and Conſtitution.*

To preſent the Reader with the Heads of this Tract, full of Words, full of horrible Suggeſtions, and moſt barbarous Treatment, both of the Queen, the Miniſtry, and the Diſſenters, would be to anſwer it Paragraph by Paragraph, a Thing too tedious, and too big for this ſmall Tract; but as the moſt ſignificant Part of it is reduceable to a few Heads, I ſhall give a ſhort Abridgment of the Subſtance, and then ſpeak to the Whole, as a Thing all of a Piece, with ſome other Deſigns of the Party, expreſs'd in different manner.

The whole Book is a virulent Exclamation againſt the Government; a meer *Church Legion.* The Stile, groſs and unmannerly, fill'd with all that Vehemence and Gall, that a Party (who in Place were furious, and out of Place Revengeful) could be imagin'd to be fill'd with.

The Subject of this Libel is, *The Danger of the Church.*

The Foundation of that, the Author places in the Turn of the Court, and Change of the great Officers.

The Inſtruments of this Change are call'd,

The preſent Miniſtry; and particularly, The Lord Treaſurer, Duke of *Marlbro'* and his Dutcheſs.

The Biſhops,
The Diſſenters,
The Whig Lords,
The Low-Church,
} And at laſt the QUEEN.

Theſe are loaded with infamous Terms, horrid Suggeſtions, preſumptive Inſinuations, Facts unprov'd, a long and black Charge of Corruption, and Deſigns to overthrow the Conſtitution;

all

all the Evils of our Affairs, abroad and at home, are laid at their Door, as Enemies to their Country, and Deſtroyers of the Church; and at laſt they are openly threatned with the Churches Reſentment.

He begins with what he calls, *The Hiſtory of the Diſſenters Carriage towards the Church*; aſſerting poſitive and premeditated Falſhoods.

" 1. That at the Death of King *William* they were ready " to have thrown a Blank to the Church, and would have taken " a general Indemnity, with an Excluſion from all publick " Truſt and Office.

" 2. That not a Month before, they breathed nothing but " Defiance, inſulted the Church, and treated the Princeſs " with the moſt ſcandalous Indignities: That now, they " preach nothing but Charity, Peace, Love, Forgiveneſs of " Injuries, Oblivion of Wrongs, and the utter Extinction of " Parties for ever; ſo very good and gracious can Men in " Fear be.

Really, if a Man were to meaſure the Danger of the Church aſſerted in this Book, by this Relation, and the Truth of the firſt was to be judged by the Truth of the laſt, the Controverſy might ſoon end.

If the Diſſenters were in this pickle, at the Death of the late King, pray Gentlemen, come forth and make good this Charge.

What were the Crimes they had commited, for which they wanted Indemnity?

You ſay their own Conſciences, P. 5. prompted them to ſeek Pardon and Peace ——Pray, who did they ſeek it for, and who were the Perſons they ſought it of? ——'Tis very ſtrange and wonderful, theſe Criminals that wou'd have thrown the Church a Blank, were neither Pardon'd nor Puniſhed.

We read of no Act of Indemnity, in Her Majeſty's Reign; the Church never offer'd to grant it, and the Diſſenters had no occaſion to ask it: 'Tis very hard to find out what the Crimes were

the Diſſenters had Commited, that they were in ſuch pain about, and how their Fears came to be blown over.

Well, but ſays this *Legeon* Author, in the very next Paragraph; *They found the Head of the Church, and after her Example, the Members too, enclin'd to forgive,* &c.

Firſt, With all humble Deference to Her Majeſty's Clemency, the Diſſenters think themſelves happy, in endeavouring to merit Her Majeſty's Protection, and value themſelves, in having hitherto avoided coming into any Condition, which ſhould make them fly to Her Mercy.

Forgiveneſs in a Prince, implyes Guilt in the Subject: Now, with all the Reſpect to the Publck Juſtice Immaginable, I muſt ſay, where there is no Guilt there is no Need of Forgiveneſs. The Diſſenters cannot be thought to leſſen her Majeſty's Mercy, by inſiſting upon their Innocence, and not ſeeking any Pardon 'till they are convicted of a Crime.

" But they inſulted the Church, and abuſed the Princeſs.

To this the Diſſenters muſt plead, Not guilty too; and demand who are the Men, let them be brought forth, let them come to Juſtice, it is not yet too late; we deſire they may receive no Mercy: And on the other Hand, we demand, If two Earls, often thus named among the Liſt of the Church's Friends——which *N*—— and *R*——did not uſe the *Queen* as ill, during the laſt Reign, as any Perſon whatſoever.

Thus, the Great Foundation Charge againſt the Diſſenters, ſtands upon a Column of Falſhood and Forgery; and by examining into the Truth of Fact *falls to the Ground of it ſelf.* And the fourth and fifth Pages of this Book are pleaſed to impoſe three point blank Falſities, that have no Colour for them, but in the Malignant Humour of the Relater.

And 'tis a great Felicity to the Nation and Government, that the preſent inveterate Malice of the high Party, is oblig'd to fly to *a Refuge of Lyes* for its Support, impoſing poſitive Contradictions in Defence of Erroneous Suggeſtions.

Again, says this false Accuser, " The Dissenters, as soon as " they found the *Queen* gave them Assurances and comfortable " Speeches, return'd to their Former Insolences and Presum- " ption.

All this is still beg'd, here's no Proof of Fact, nor indeed can there be; the Person, or Examples are not brought to light; and these bold Assertions remain absolutely unprov'd.

From this History of the Dissenters Carriage, not one Word of which hath had the Good Fortune to be true: The Memorial proceeds to tell us of, " *The Advances which have been made in their* " *Favour*, and *Repulses the Church has met with*, all Attempts " to settle it having been opposed, and rendered ineffectual.

And who is all this done by? Who has given the Church so many Repulses? Who made Advances to the Dissenters, and opposed the Settlement of the Church?

The Persons charg'd, in this black List are, The *Queen*, and My Lord Treasurer.

And a bold and insolent Suggestion is made, that the Members, who have places, hold them of my Lord *T*——, by this Tenure, *viz.* To vote against the Church.

The *Queen* is then charg'd with turning out the E—— of *Jersey*, Sr. *E*—— *S*——, the E. of *N*——, and the E. of *R*——, only because their Consciences made them adhere steadily to the Interest of the Church.

Nor is this all the Insult offered the *Queen*, but P. 6, 7. Her Majesty is brought in, putting the Church out of her Favour, that she might keep the D——ke and Dutchess of *M*——, in her Favour, wean'd from the Church, and suffering all that adhered firmly to the Church, to be driven from her Favour.

All these Insolences are suggested of the *Queen* and Ministry, to introduce the Picture of Moderation; and this they draw as monstrous as they can make it: in the *Queen* They call it

Partiality for the Diſſenters, and boldly affirm, P. 8. That "*the Church does not hold the ſame Rank, in the* Queen's *Eſteem* "*and Confidence, that it held heretofore: That Her Majeſty* "*was fill'd with Apprehenſions of the Miſchievous Heat and* "*Paſſion of the C----- Men.*

In this, Manner for about twenty ſix Pages, this Monſtrous Libel goes on to expoſe the *Queen* and her Miniſtry, as Enemies to the Church, all along intermixing Threatnings of the Church's Reſentments and calling to Account for theſe Things; buffoons my Lord Treaſurer, as triming againſt his Principle; inſults the *Queen* as aw'd by her Miniſtry, and not daring to ſhew her Diſlike, repreſents the Diſſenters as ruſhing into the Royal Favour; upbraids the Miniſtry with ſpiriting up a Faction, and making them pretend to the whole Power, who were ſo depreſs'd, that they would have purchas'd Impunity, with Incapacity; charging them with diſobliging the beſt Houſe of *C----ns* that ever any Prince had, and from an idle Jealouſy of ſome Lords riſing in the *Queen*'s Favour, courting and truckling to the Lord *Wh——Somers* and *H——fax*, who requite them with Contempt.

The Biſhops, the Houſe of Lords, and all the Gentry of the Church of *England*, tho' never ſo conſtant in her Communion, and loyal to her Principles, that cannot come up to the Intemperance and Zeal of this Party, come in for a Share of their Reproaches: And at laſt, 'tis all ſum'd up, P. 26. Thus, the preſent proſpect of the *C—ch* is very melancholy and ſo is that alſo of the Government, *&c*

From this Period, the Book proceeds to a Satyr upon Moderation--- and Abundance of falſe and unaccountable Aſſertions; which indeed, give the Book ſome Diſadvantage, as Lyes always do, to any Cauſe, and which we ſhall endeavour to detect.

Several Pages run on to examin the Impotencies of an Act of Comprehenſion, and then addreſſing to the Moderate Clergy of the C----- of *England*, comes on an Offer to yeild, in Matters of Ceremony, to the Diſſenters, but at the ſame Time tells them, it will not be accepted.

As

As this is a Horrible Inſolence in offering that in the Name of the *C.* of *E.* which the *C.* has always refus'd, and which there can be no Legal Authority to offer, it is a Mine laid for the Offence of the Diſſenters, but breaks out backward, to the ſhaking the Reputation of the whole Book, diſcovers the Authors of it not to be of the Church of *England*, ſpeaks without Book, and as they ſay what they cannot prove, ſo they propoſe what they cannot perform.

From hence the Book runs on to inſult the Lords in the Caſe of the *Aylesbury* Men, and ſo ſets up in Defence, as it is call'd, of the Rights and Privileges of the Commons. To this I ſhall not offer any thing, the Reaſons of the Lords having ſufficiently done it, and the Brevity of theſe Papers not admitting it.

The Concluſion of the Book is a Defence of the Tackers; and this is done with a Mixture of Inſults and Threatnings, how and in what manner it ſhall be attempted in the next Parliament, and in Explicit Terms, telling the Queen, She ſhall have no Money till 'tis paſt, and threaten the Conſequences lying on thoſe that refuſe it.

In ſhort, the Inſolence of this Book is Unaccountable and Intollerable: If the Authors and Publiſhers of it go Unpuniſh'd, the Government muſt expect yet greater Inſults than theſe, and tho' *except* in more *Coventry* Tumults, 'tis hardly poſſible; yet, all that can be the Conſequence of ſuch Inſolence, ought to be expected, if this way of treating Governments be not ſuppreſs'd.

Who the Author of ſuch a rank Excurſion muſt be, is not for me to determine. Sometimes 'tis call'd *Us*, ſpeaking of the Clergy; ſometimes *Us*, ſpeaking of the Houſe of Commons: Sometimes the *Spectre* appears in one Shape, ſometimes in another. All I can infer is, and I think it ſeems to be the Senſe they would have the Book be underſtood in, that it is a Conjunction of Seditious Heads laid together, ſome of the Church, ſome of the State, ſome in the late Houſe, ſome out of it, and ſo may paſs as before, for the Party's *Legion*, the Church's *Scandalous* Club; for ſure nothing ſo Extravagant, nothing ſo Abominable, nothing ſo Unſeemly, ſo Diſloyal, Diſreſpectful or Undutiful, ever came from the Church of *England* to Her Sovereign.

In order to conſider this Inveterate Excurſion, this Flux of High-Church Choler, with a little more Temper than is ſhewn

in its own Method, I ſhall begin to ſtate the Caſe a little fairly, and I hope unexceptionably between us, which I take to be the trueſt Method to come at the Deciſion, and if poſſible, the end of this Controverſy.

If in doing this, I am oblig'd to be free with ſome Perſons, whoſe Quality demands ſome more Reſpect than their Integrity, tho' ſome may object againſt it, yet the Authors of this Book cannot, whoſe Indecencies even to their Sovereign muſt ſtop their Mouths, and wholly incapacitate them from being Cenſurers of Manners.

As the Memorial begins with the firſt of this Reign, ſo muſt I. When the High-Church Party had diſgorg'd themſelves of their reſtrain'd Spleen in moſt extravagant Inſults and Triumphs on the Death of King *William*, when they had with unparallell'd Inſolence upbraided and inſulted the Whigs with their certain approaching Deſtruction, when Down with the Phanaticks, Down with the Presbyterians, Down with the Meeting-Houſes, had been ſo long the Cry, that the whole Party began to be out of Breath with it. The firſt Heat of their Joy being a little over, they fell diligently to work, to put in Practice what was always in their Hearts to do; and what they began to think, *now*, was the only Opportunity to bring to paſs.

If any Man will debate with me the Matter of Fact, and deny that theſe Inſults were the Voice of the Party, I'll undertake to bring ſuch Crowds, ſuch Volumes of High-Church Sayings to make it out, as it ſhall no longer remain a Debate.

Is the *D—g Dead*, ſaid an Eminent Divine of the Church of *England*, not far from *Gloveſter* Shire? Then your God Almighty is gone to the Devil, and not a Diſſenter ſhall be left in the Nation.

D— ye *Jack*, the *Dutch*-Man is gone, ſaid a wiſe Gentleman of *Eſſex*, that calls himſelf a Champion of the Church, he is Dead, *Hogen Mogen* is Dead, and we have got a Proteſtant Queen. Now you Rogue, we'll Down with theſe Dogs, and I hope there ſhall not be a Meeting-Houſe left in the Nation for thoſe Phanatick Rogues to Cant in.

Theſe Things are not worth naming here; but to introduce this General, *viz.* That the Party having been diſappointed in the late King, whoſe Immoderate Clemency even to themſelves was his greateſt Miſtake, and counting all his (to them tedious) Reign a Reſtraint to 'em from the old Temper of Perſecution and Deſtruction, which ever ſince the Reſtoration they had breath'd out againſt the Diſſenters, they thought at the Coming of the Queen to the Throne, their Time was come.

Her Majeſty at Her firſt Acceſſion to the Throne, as a full Demonſtration of Her Sincere Affection to the Church and to all its moſt Zealous and Pious Members, and firmly believing the Sincerity of theſe Church-Men to be equal to their Profeſſion, put Her Self and the Nation wholly into their Hands.

When Her Majeſty did this, it was with ſuch a Declaration of Her true Deſign for the Good of all Her Subjects, that had theſe Gentlemen had the leaſt Foreſight of Things, had they weigh'd the Juſtice, the Candour, the Prudence and Piety of the Queen, had they conſider'd the Publick Good, the Means of obtaining a happy Concluſion of Troubles Abroad, and avoiding the Embarraſment of Parties at Home, they could not have imagin'd Her Majeſty could entertain Thoughts equally Deſtructive of any part of Her Subjects to what they had ſuppos'd.

But all theſe Matters were hid from their Eyes; the Fury of their Party-Zeal ſo unhappily hood-wink'd their Politicks, that they could ſee nothing before them. So far had their eager Thirſt afer the Ruin of their Brethren blinded them to their own Intereſt, that they ſuffer'd nothing to ſtand in their Way, but filling their Mouths with the Church, the Church, like the Cry of *Diana* of the *Epheſians*, they run on with this Extreme, That *nothing could procure the Safety of the Church, but the Deſtruction of the Diſſenters.*

The firſt Shock this Warmth met with, was from a ſmall, but inconſiderable Difference between Men, who, tho' of the ſame Principle as to the Diſſenters, yet of a different Intereſt as to Politicks, happen'd to claſh in their Deſign.

This happen'd between the Jacobite Non-Jurant Clergy, and High-Church Complying Clergy.

The firſt of theſe were in hopes of ſome Turn in Favour of their old Maſter's Poſterity, and at leaſt expected from the Queen, that the Right of the Prince of *Wales* ſhould be Recogniz'd, and that Her Majeſty enjoying the Crown for Life, ſhould reſtore it as to the right Owner after Her Deceaſe.

It was thought moſt of our High Church-Men would have come into this Project, but when they began to Examine it, it ſtruck ſo directly at Her Majeſty's Right of Poſſeſſion, that they ſaw it was to no purpoſe to attempt it; and thoſe Lords, who they had the Face to move it to, preſently Objected it would be to acknowledge Her Majeſty an Uſurper, and at beſt to bring the Prince of *Wales* to be the right Heir, only lending the Crown to his Siſter for Life, with a Reſerve to himſelf and his Heirs.

This being an irreconcileable Difficulty, gave the firſt Killing-Wound to the Party, which appear'd United and Formidable before; for now all the Jacobite-Party fell off, and Rail'd at the Queen as an Uſurper, juſt as they did before at the King.

This Neceſſity of Owning the Queen's Right to depend upon the Revolution Settlement, drove the High-Church-Men all to a yet worſe Extream, and that was to fall in with the *Hannover* Succeſſion, confirm'd with an Abjuration.

This loſt them yet more of their Friends, and ſo weakened their Party farther.

Theſe Steps, which indeed the Nature of Things more than the Inclination of theſe People led them to, brought them gradually to ſee the open Deſigns of the Jacobite-Party; and the Conſequence was plain, That if the Queen ſat on the Throne by the Right of Parliament Limitation, which was the Effect of King *William* and the Revolution, all thoſe Parties who were Enemies to the King and the Revolution, could not but be Enemies to the Queen's Intereſt, and the Succeſſion of *Hannover*.

Thus the Church and the Diſſenters were found to have but one and the ſame Civil Intereſt, whatever their Religious Intereſt might ſeem to be.

This was ſuch a Choak-Pear to this High-Party, who, in their Imagination, had ſwallow'd up the Diſſenters, that it put them out of all manner of Bounds.

The Pretence of Loyalty to the Queen they could not go from, but they treated the Succeſſion with all poſſible Contempt; and finding the Principle upon which the preſent Eſtabliſhment ſtood, would of courſe lead the Queen to moderate Meaſures, and to join with all her Subjects that profeſs'd Revolution Doctrins, they ſhew'd their Partiality to the Intereſt of King *James*'s Poſterity and Party upon all Occaſions.

It would be endleſs, and put me by more neceſſary Clauſes, here to recite the Indecencies, the Slights, the Contempts put upon the Family of *Hannover*, whom on all occaſions they have repreſented as no Friends to the Church of *England*, before they know them.

It may ſuffice, that they diſcover'd theſe Diſcontents upon all Occaſions; and as the Miniſtery was wholly in theſe Hands, the Fury of their Proceedings, the Ends they aim'd at, and the Means they propos'd for it, diſcover'd themſelves ſo, that it juſtly gave Offence to the Queen, and to all thoſe of the Nobility and Gentry that had any Compaſſion for their Native Country, and who had Wiſdom to ſee the Tendency of thoſe unhappy Meaſures, that they found it abſolutely neceſſary to begin upon a third Foundation in general, *viz.* to Eſtabliſh the Nation's Security upon the bleſſed Mean, between all theſe Extreams, and Build up the Nation's Safety upon the Heavenly Foundation of Party, Peace and Moderation.

That Perſwaſions to Peace, that Principles of Moderation, that Union among Proteſtants, ſhould Enrage a Party, make them Furious and Diſtracted, might occaſion ſome Wonder; were it not, that whoever conſiders it, ſtruck at the Root of their Deſign, blew up all their Hopes of rooting out the Diſſenters, and put an end to the Expectation and Ambition of the whole Party, muſt allow it was very Provoking.

Upon this, the Pulpit immediately Thundred againſt all the Mod'rate-Church-Men, as Enemies to the Church, Aſſociation, Plots, Rebellion, and every Thing poſſible, that might blacken them to the Government, are pretended.——Bloody Flags and Deſtruction of Diſſenters was Preach'd up, as the neceſſary Duty of all that had any true Love for the Church.

But it ſtill more and more exaſperated them, to ſee that the more they puſh'd at theſe Extreams, the more the Eyes of all honeſt Men began to be opened.

The Queen, who far from any Thoughts ſo Barbarous as theſe People had ſuggeſted, yet had put the Management of Affairs wholly into their Hands, and expected better Treatment, was juſtly mov'd at this manner of Proceeding; and finding the Diſſenters really and juſtly Allarm'd at a prevailing Party ſo openly threatning their Deſtruction, Her Majeſty thought fit to repeat Her Aſſurance to them, That the Toleration Act ſhould be inviolably Preſerv'd, and they on their part, behaving themſelves Dutifully, ſhould be ſure of Her Royal Protection.

How the Party treated Her Majeſty upon this Head, how Sir *E*——*S.* the Ld. *R.*—— and *N*——*M.* expreſs'd themſelves upon theſe Heads, what Threatnings, what Inſults, what Reproaches upon Her Majeſty's Principles as well as Conduct, follow'd theſe Wiſe and Moderate Proceedings of Her Majeſty? If I ſhould enumerate them here, the World would ceaſe to Wonder, why Her Majeſty clear'd Her Hands and Her Houſe of ſuch a Miniſtry.

Under this general Contempt of the Party, fell with Her Majeſty, my Lord Treaſurer, the Duke of *Marlborough*, and all the Men of Wiſdom and Temper in the Court.

Not all the Faithful Diſcharge of a difficult Office, not the recovering the National Credit, almoſt Bankrupt by deficiency of Funds and a Tedious Expenſive War: Not the moſt Punctual Untainted Fidelity to his Miſtreſs the Queen, as well as his Mother the Church of *England*, could fence my Lord Treaſurer againſt the Reproaches of Time-Server, Trimmer, and a hundred Ignonimous Slanders: Not venturing his Life in the moſt deſperate Engagements: Not a wiſe and conſummate Conduct in the Congreſs of Forreign Allies: Not prodigious Marches: Not unheard of Adventures, or unparallell'd Victories, can ſcreen the Duke of *Marlborough* from being charg'd as an Enemy to that Church he was always bred up in, and has always vigorouſly Fought to Maintain.

Nay, ſo eagerly did they watch for the leaſt Miſcarriage of this Great Man, than whom next to King *William*, none ever labour'd

labour'd more, or hazarded himſelf more for the Publick Good: That when that prodigious March of His from the *Maes* to the *Danube* was firſt undertaken, a certain great Man, whoſe Name I forbear in reſpect to his Family, not his Party; when the News came, that the Mareſchal *Tallard* had joyn'd the Duke of *Bavaria*, and we all look'd upon the Project as defeated: This Gentleman clapt his Hand upon his Knee, with this Expreſſion of the Duke——*G——D——him: Nothing but his Head ſhall ſatisfie for this March.* So that 'tis apparent, the Duke of *Marlborough* Fought for his Life more ways than one, and had he not Conquer'd, tho' his Grace might have ſcap'd the Shot of the *French*, he had the Axe prepar'd for him at Home, as the Reward of all his Services Abroad

But Succeſs ſanctify'd the Action, and Heaven that ſaw the Snare, deliver'd the Duke and the Nation both at a Blow.

From this ſhort Hiſtory, which indeed tho' exactly true in Fact, is but an Abſtract of thoſe Things. I draw theſe Concluſions, which I humbly Recommend to the Conſideration of our High-Church-Complainants.

That neither the Queen nor a ſelect Miniſtry, has Diſplac'd theſe Gentlemen, but *Themſelves*, their own fiery furious Meaſures. And how can the Authors of this Pamphlet, ſay, *They were Conſcious to themſelves of no intemperate Behaviour.* p. 8. Will they join Iſſue upon that Point? Let their Parliamentary Debates, their Conference Speeches, their Sermons Pamphlets, Diſcourſes, their Cabinet Meaſures; let them be brought on the Stage, and the World will ſoon Determine whether they were Guilty of any Intemperate Behaviour or no.

Nor has the Lord Treaſurer or the Duke of *Marlborough*, much leſs the Queen, yet leſs the Biſhops, abandon'd the Church. All Men know my Lord Treaſurer remote from a Diſſenter, or from that you call a Whig; that he was always ſo in Principle: Nay, themſelves own it, for while they call the Queen a Whig and the Biſhops Presbyterians, my Lord comes under another Scandal of a Trimmer.

Now Gentlemen, if you will run up to ſuch Exceſs that no wiſe Man can go with you, who can you blame? My Lord

Trea-

Treaſurer has not left the Church, but You have driven him from You in Defence of the Church: You have forc'd him from You becauſe He would not be Mad.

What could elſe make a Church of *England* Queen? The Church of *England* Biſhops and above three Fourths of a Church Nobility ſtand at a Diſtance from you.

If Men will be Mad, they muſt not expect to be joyn'd by thoſe that remain in their Wits; the Queen, the Biſhops, the Moderate Clergy, the Peers, the Gentry, are they all Converted to Phanaticiſm, or are You turn'd Lunaticks of another Kind?

The Buſineſs in ſhort is, this happy Conjunction, is ſeeking the Church's Safety one Way, and You another.

'Tis agreed the Church is in Danger, and I joyn with You, that the Proſpect of the Church is very Melancholy; but I differ in the Circumſtance. The Danger of the Church is from You, that would Enflame Her, Embroil Her with Parties, Raiſe a Civil Feud in Her Bowels, and place Her in *Iſhmael*'s Circumſtance, with Her Hand up againſt every Body, and every Body's Hand againſt Her.

Now the Queen, and the Miniſtry, and the Biſhops, and Moderate Clergy, who are all known to be ſteddy Adherers to the Church, are on one ſide, and the High-Church-Men on the other.

Theſe are ſeeking the Church's Safety in the Nation's Peace; You in Perſecution, Oppreſſion and Ruin of your Neighbours; and becauſe You will have theſe Extremes to be the Meaſures, the Government, who cannot be convinc'd of the Reaſonableneſs of your Way, have laid You by, and reſolve to go on their Way. Now the Queſtion is, Whether Peace or Perſecution be the beſt Way to Eſtabliſh the Church.

To get off of this Difficulty, the Party never found a ready Way till now; and this Author has hit of it, *The Churches Danger*. But the Misfortune of it is, that the Thing would be a very Effectual Proof, only that it happens to be falſe in Fact, and no Body but an Author with ſuch a Face could poſſibly advance ſuch a Thing.

Perſecution was declar'd, *tho' ſome thought a little too haſty* in the firſt Occaſion Bill, and *therefore left out in the ſecond*, to be contrary to the Principles of the Church of *England*, and the Chriſtian Religion.——

But to come off of this, this Memorial declares, p. 35. *If the parting with a few Ceremonies in the Form of our Worſhip would Reconcile and Unite them ſincerely to our Church, we are ready to Sacrifice them to their Scruples. Let them ſtate their Demands:* Impudent Forgery! Was ever any thing like this?

Would the Church have Sacrific'd a few Ceremonies to the Scruples of the Diſſenters, there had been at this Day but few Diſſenters; all the Heads of their Miniſters, all the principal Leaders of their Numbers had Conform'd at firſt. And 'tis apparent, that when their Demands were ſtated, and it was refer'd to Biſhop———his Anſwer was, *That the Church would part with none of her Ceremonies.*

Well, but now you will.——How does this appear? Who is it that makes the Offer, and calls upon the Diſſenters to make their Demands? Is it the Church? Will they make an Order of Convocation? Shall there be a ſecond Conference, and ſhall it be with more Sincerity than the firſt?

Let us ſee a ſtated Authority before us which the Church will ſtand by, ready to make ſuch Conceſſions to really ſcrupulous Conſciences, and ready to abate what ſhall appear reaſonable to be abated; and it will ſoon appear, whether the Diſſenters, at leaſt in ſuch Numbers as would make your Occaſional Bill uſeleſs, would not come over to You.

As this therefore is the only way to Anſwer the Diſſenters, ſo this Memorial takes hold of the crafty Part of the Argument, and makes a right Uſe of it: But where is the Call let us ſee it? Done! There ſhall be no need of a Call for the Demands, they will be ready Made and Defended.

But then ſays the Author, it muſt be from the whole Body: This is another Fallacy, preſuming great Numbers will not come into it.

I believe not ſuch Numbers would come into it, as would have done at the *Savoy* Conference; but I believe 100000 Families of

Diſſenters would come into it, if the Conceſſions were Chriſtian and Sincere.

But let me tell the Gentlemen of the High Church, this cannot be their Senſe, and that in particular proves it a Preſumption in the Author of this Legion.

For ſhould the Church of *England* by Conceſſion of her indifferent Things, open a Door for all thoſe Diſſenters to come in, who could comply; as theſe new Converts would be then Entituled to the publick Poſts and Truſts in the Government, and be all Low Church Men or Whigs, as ye call them, for ſuch they would certainly be: What would then become of your High Church? They might in time come to open the Door farther, Vote down your Liturgy, Epiſcopacy, and what not; and ſo the Church's Danger would encreaſe from the Converſion of the Party: Therefore in their Senſes, the High-Church-Men cannot wiſh to let them into the Church, and ſo all this fine and moſt ſpecious Scheme of Charity and Agreement, appears a meer Sham; what the Church in general has given no Commiſſion to offer, and what the Party in particular cannot deſire, without wiſhing their own Extirpation and effectual Ruin as a Party.

Thus a ſcandalous Refuge of Lies runs thro' the whole Book: The Deſign of which is plain,

To fill the Nation with ill Suggeſtions of the Queen, the Miniſtry, the Biſhops and the Houſe of Lords, as Perſons eſtrang'd from the true Intereſt of the Church of *England*, abetting Whigs and Diſſenters, and invading the Privileges of the Commons.

How abſurd the Imagination is, how managed with Gall and Bitterneſs, little Argument and no Manners; I Appeal to the Book for.

But leſt it ſhould not prevail with all Parties, and that every Sort may be dealt with by Arguments moſt ſuitable to their own Conſtitution, there are Wheedlers for the Fooliſh, ſuch as the — ſham Offer of Church Moderation hinted before: Then there are Frights for the Timerous, ſuch as Threatnings of the Church's Reſentment, and that in Terms ſo Inſolent, that in Obedience to *Sacheverel*'s Commands, the Bloody-Flag is hung out, even againſt the Queen and Miniſtry; and much leſs than this ſhould have been call'd Rebellion in a Diſſenter.

The

The Memorial adviſes our States-men to conſider in Time, (that is, before it was too late) *P.* 12. " Whether the Provoca-
" tions given to the Church of *England*, may not if continued, be
" ſtrong enough to rouze Nature to Rebel againſt Principle, for
" tho' the Church is not to be wrought up to Rebellion, yet *they*
" (THE HIGH-CHURCH) may be ſo Allarm'd, as
" to ſecure themſelves at the Peril of thoſe Miniſters who give
" them the Allarm.

If this be not Rebellion, I would be glad to ſee it Explain'd. Here is a plain Depoſing the Miniſtry, which is in all Ages underſtood the King or Queen; all Rebellions have been thus managed. *Evil Counſellors* has been the Cry in all the popular Tumults that we have ſeen.

The Caſe of the *Spencers* in *England* occaſion'd the Taking up Arms againſt, and afterwards the Depoſing the King; and tho' the Caſe had ſome Juſtice in it there, yet they won't alledge the ſame in King *Charles* the Firſt: And theſe Things afterwards practiſed in the late Civil-War, brought the Church to make that famous Declaration againſt a certain *Trayterous Poſition*, of taking Arms againſt the King's Authority, but not againſt His Perſon.

Now how theſe Gentlemen can *ſecure themſelves at the Peril of the Miniſtry*, which muſt mean *the Queen* in Her Authority, and Her Counſellors in their Perſons, and yet acquit themſelves of Rebellion, is a Secret I want mightily to ſee Diſcloſed.

And what is become of our paſſive Doctrin all this while? 'Tis fairly thrown by in the ſame Page. " Perhaps our wiſe Men
" think themſelves ſecure in the paſſive Principles of the Church.
" If this be the true Motive, they may be Simple-well-meaning-
" Men, but muſt be wretched Politicians. The Principles of the
" Church of *England*, will diſpoſe Men to bear a great deal, but
" he is a mad Man that tries how much. For when Men are ve-
" ry much provoked, Nature is apt to Rebel againſt Principle.
" Nor is it to be expected that they ſhould long bear to be thus
" uſed.

From thus going on to Threaten the whole Nation with taking Arms, they in particular Bully my Lord Treaſurer thus

The Treaſurer is Wiſe, let him therefore look to that, and maturely Weigh who is to be provoked at this Time.

Of all the Pamphlets that were ever Publiſh'd in *England* ſince the Reſtoration, none ever ſpoke ſuch plain *Engliſh* as this, I think it needs no Comment; 'tis a plain Declaration of the depoſed Miniſtry, for they are in every Paragraph mentioned as the Perſons for whom the Party are Aggriev'd.

Page 25. They are Enumerated, the D. of *B——ham*, E. of *No——ham*, *Ro——r*, *Jer——y*, *Winch——ſea*, Sir *Ed. Se——r*, L. *Gran——l*, *Gl——rd*, *Go——r*, E. of *Dyſert*, Sir *G.——Ro——k*. Theſe, ſays the Memorial, turn'd out *without the leaſt Pretence or Colour of Offence.* Page 26. *Was any Thing objected to them that might deſerve to be Puniſhed with the Loſs of their Places?*

Here's Obedience! The Queen muſt be Ask't what Her Majeſty's Reaſons are for Diſmiſſing Her Officers.

In the next Paragraph the Biſhops are Cry'd down, and we are told, *Lawn-Sleeves are no Tokens of True Church-Men:* But a few they tell us are left, and to theſe an Humble Petition is made, That *the Lower-Clergy, who want only to be Headed and Countenanc'd, may be Encourag'd to Exert themſelves in Defence of the Church.——And to ſhew their reſpective Congregations the Evil of that Poſition, that there ought to be no Diſtinction among Proteſtants.*

And now Gentlemen, do You ask Reaſons why the Queen and the wiſer Men of the Nation *left your Meaſures?* Do You ask for what Reaſon theſe Men were turn'd out of Office? For what Reaſon your *own Biſhops*, and the beſt of your Clergy abandon'd You?

Theſe very Things were the Reaſons, becauſe they ſaw You abandon all manner of *Temper*, they ſaw You bent at *Embroiling the Nation*, Trampling on your Brethren, Perſecuting *Conſcience*, and Widening *Breaches*; they ſaw You all Sworn Enemies to Peace, and that You had doom'd all your Chriſtian Brethren to the Devil *the Shorteſt Way*; they ſaw You Mad with Fury, and Drunk with Rage, and by no Meaſures to be ruled or guided.

Thus You turn'd out your Selves; You drove every Man of Moderate Principles from You; You made all your Friends afraid of you; and to allow ſome People to ſee as well as your Selves, the Queen diſmiſs'd You, that You might not by your precipitant Conduct overthrow the Church You pretended to ſecure. Her Majeſty ſent your *Bu———hams*, *Nott———hams*, *G——vills* and *Dy——ts*, your *Sey——rs* and *R——ks* home, that they might retire into the Country, *Shave their Heads*, Air their Underſtandings, and coming up again like *Nebuchadnezzar, when he came Home from Graſs*, new Men, recover'd and ſound, they might be better qualify'd to guide the State, and be capable of finding out ſome other Ways to ſecure the Church, than by flying in the Face of Law, Liberty and Conſcience, to the Reproach of Religion, and Scandal of the Government.

Of all Men in the Nation, I think theſe have the leaſt Reaſon to complain of Her Majeſty's diſmiſſing them in time, who, had they been ſuffer'd to go on, muſt have been diſplac'd by the Axe or the Halter, for involving their Sovereign in the Oppreſſions, Breaches and Tyranny of their Miniſtry.

The Queen, who is far from being that *Tool of Her Miniſtry*, which they ſuppos'd Her, and which their own Experience might tell them *She was not*. Tho' Her Majeſty's Zeal for the Church is beyond the Reach of their Slander, yet having never deſign'd to Eſtabliſh it on Blood and Perſecution, ſoon found it abſolutely neceſſary to *Check this Torrent*. Her Majeſty on all Occaſions declar'd Her Love of Peace and earneſt Deſire of the Union of Her People, and profeſs't Her Reſolution to promote it. But when Her Majeſty's Meaſures came to be laid before theſe Gentlemen, they all *flew in the Face of their Sovereign*. Thus they turn'd themſelves out of Place: And do they now ask the Queen a Reaſon, why they are diſmiſs'd? *Why really Gentlemen*, becauſe the Queen wanted no *Jehu's*, no *Boutefeus*, no *Firebrands* to root out and deſtroy the Church. But her Majeſty and the Church of *England*, taught by better Maſters, and built on better Principles, ſuitable to the Gentle, Meek and *eaſy to be entreated Rules* of the Chriſti-

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an Religion, were not to be hook'd into theſe *bloody Meaſures*, but broke the *Projected Ruin of Her People*, heal'd the early Wound, quench'd the Fire in its firſt kindling, and the Men dropt of Courſe.

And it is to be remark'd with what Regret Her Majeſty ſaw the Neceſſity of parting theſe raſh People, and yet what ill Uſe they make of Her Royal Forbearance, how long She try'd them, with what Patience Her Majeſty has born their Inſults, how long before they were turn'd out, how often ſollicited to change their Meaſures and to joyn in the general Good, how many of them Her Majeſty has left in their Places to this Hour, ſtriving to Convince and Reclaim 'em, and hoping for their Amendments, and not one Man put out, that could be prevail'd with to fall in with the Intereſt of his Country, and of the Church.

And as theſe are the Meaſures the Queen has us'd, 'tis plain, You have turn'd out your Selves, and You will go on to ruin your Selves to the laſt Gaſp; your Inveterate Speeches, your Malignant Spirits, your *Tacking*, your *Coventry Elections*, your Bullying the Government, what do they all tend to, but your own Ruin? And if God and the Queen had no more Mercy for, and in regard to, the Church of *England*, than theſe Men, they would make Her firſt a Prey to any Enemy that ſhould next Invade Her, by ruining that Union and Peace, which alone, *Miracles excepted*, can uphold Her.

And as every Step this Party has lately taken, has been a Step backward as to their own Intereſt, ſo let us examine a little the general Scheme of this Book.——One would think it was writ by ſome Body that was in a Plot againſt the High-Church, that it was *an Irony*, to Expoſe 'em, like *Defoe's Shorteſt Way with the Diſſenters*.

To have the Paſſive Church of *England* threaten to ſecure themſelves at the Peril of the Queen's Miniſters, to have them tell Her Majeſty, *for telling the Miniſtry ſo, is the ſame thing*, She had beſt not to provoke 'em too much.——

What can be the Uſe of this? Really Gentlemen, not at all to Awe, Affright, or Terrify the Miniſtry, whoſe Protection is in

in the Laws, and the Laws in the whole People of *England*; but 'tis hanging out a Lanthon in a dark Way, to tell the Queen and Her Miniſtry, if they meet with any Obſtruction, or any Interruption in their Government, *who to lay their Hands on firſt.* And I muſt recommend it to the D. of *B.* my Ld. *N. R.*— *I*—*y*, *W*—*ſea*, *D*—*t*, *Gr*—*vill*, *G*—*er*, Sir *E. Seymr.* Sir *G. R.* and the outed Gentlemen to conſider, whether in ſome Countrys and Governments ſuch an Impudent Suggeſtion would not have caus'd them all to have been taken up, and at leaſt to have given Caution and very good Hoſtages for their Behaviour and Forth-Coming.

And therefore it ſeems well worth their Conſideration, whether it does not behove them to Teſtifie their Abhorrence of a Pamphlet, which inſults their Sovereign in their Names, and to proteſt openly againſt the Seditious Principles, ſuggeſted by a Party who pretend to Expoſe their Intereſt?

Nor is this needful for them, in reſpect to Duty and their Obligation to the Queen only: But if this exaſperated Spirit of a High-Party ſhould, *as God only knows where it will end*, reach to offer any Inſolence to the Queen's Perſon, what could theſe Gentlemen, *ſingled and mark'd out as the Perſons in whoſe Behalf this is done*, expect from the People? For my part, I do not think any Body can anſwer for the Rage of a provok'd Nation, if Aſſaſſination, as it has once been entred into by this very Party, ſhould come a ſecond time into their Deſign, and God for our Sins ſhould ſuffer any Fatal Effect of it to be brought to paſs, who ſhall anſwer for it? That the enrag'd People would not make an immediate Sacrifice of thoſe Men in the firſt Heat, as the very Perſons pointed out in this Book, for whoſe ſakes theſe Things were openly threatned.

F I N I S.